fathers; or, to manage its temper ſo judiciouſly that the child will not have, as it grows up, to throw off all that its mother, its firſt inſtructor, directly or indirectly taught; and unleſs the mind has uncommon vigour, womaniſh follies will ſtick to the character throughout life. The weakneſs of the mother will be viſited on the children! And whilſt women are educated to rely on their huſbands for judgment, this muſt ever be the conſequence, for there is no improving an underſtanding by halves, nor can any being act wiſely from imitation, becauſe in every circumſtance of life there is a kind of individuality, which requires an exertion of judgment to modify general rules. The being who can think juſtly in one track, will ſoon extend its intellectual empire; and ſhe who has ſufficient judgment to manage her children, will not ſubmit, right or wrong, to her huſband, or patiently to the ſocial laws which make a nonentity of a wife.

In public ſchools women, to guard againſt the errors of ignorance, ſhould be taught the elements of anatomy and medicine, not only to enable them to take proper care of their own health, but to make them rational nurſes

nurſes of their infants, parents, and huſbands; for the bills of mortality are ſwelled by the blunders of ſelf-willed old women, who give noſtrums of their own without knowing any thing of the human frame. It is likewiſe proper, only in a domeſtic view, to make women acquainted with the anatomy of the mind, by allowing the ſexes to aſſociate together in every purſuit; and by leading them to obſerve the progreſs of the human underſtanding in the improvement of the ſciences and arts; never forgetting the ſcience of morality, nor the ſtudy of the political hiſtory of mankind.

A man has been termed a microcoſm; and every family might alſo be called a ſtate. States, it is true, have moſtly been governed by arts that diſgrace the character of man; and the want of a juſt conſtitution, and equal laws, have ſo perplexed the notions of the worldly wiſe, that they more than queſtion the reaſonableneſs of contending for the rights of humanity. Thus morality, polluted in the national reſervoir, ſends off ſtreams of vice to corrupt the conſtituent parts of the body politic; but ſhould more noble, or rather, more juſt principles regulate